

337. How **the** mores were changed. Abortion, infanticide, and killing the old are primary folkways which respond to hard facts of life in the most direct and primitive manner. They are not blamed when they become ruling customs \which everybody observes. They rise into mores more easily than other primitive usages because the superficial reasons for believing that they are conducive to welfare appear so simple and obvious. When a settled life took the place of a wandering life some immediate reasons for these customs were removed. When peace took the place of war with neighboring tribes other causes were set aside. The cases would then become less frequent, especially the cases of infanticide and killing the old. Then, if cases which seemed to call for reemployment of old customs arose, they could be satisfied only against some repugnance. Men who were not hard pressed by the burden of life might then refrain from infanticide or killing the old. They yielded to the repugnance rather than to the dislike of hardship. Later, when greater power in the struggle for existence was won the infants and the old were spared, and the old customs were forgotten. Then they came to be regarded with horror, and the mores protected the infants and the old. The stories of the French peasantry which come to us nowadays show that the son is often fully ready in mind and will to kill his old father if the mores and the law did not restrain him.